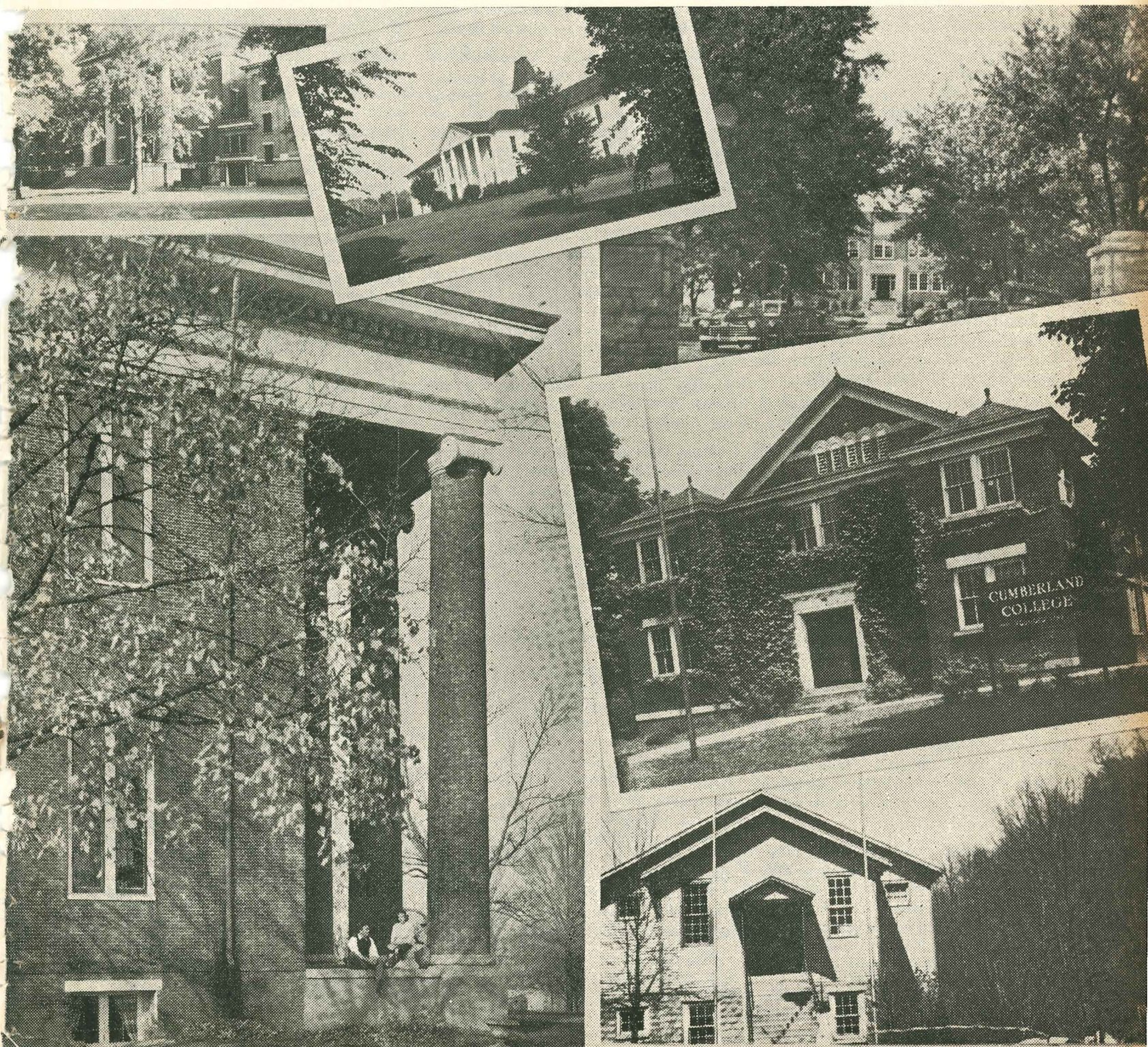


Western Recorder

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Gleanings From The Field

Reports reaching us are to the effect that every church in Shelby County Association is now full-time. This is unusual.

Miss Jean Yates, daughter of Dr. and Mrs. Kyle M. Yates, married Rev. Robert Woody at Houston, Texas, on September 2.

Pastor Roy Lyons, Thornhill Church of Frankfort, has been assisting Pastor Robert G. D. Stinson in a revival at Curdsville Church September 20-October 1.

The Burton Memorial Baptist Church, Warren County, voted recently to give the pastor, John T. Pierce, time enough from the field to study at the Southern Seminary.

J. C. Brashear, formerly of Campbells-ville College in this state, has joined the faculty in the Department of History and Social Science at Carson-Newman College, Jefferson City, Tenn.

Jess O. ("Steve") Lemons and Miss Ann McKallip were married September 4 at Coraopolis, Penna. "Steve" is a son of Mrs. Harriet Lemons, formerly book-keeper with the W. M. U. Department of Kentucky, and now employed by the Walnut Street Church, Louisville.

Curdsville Baptist Church, Robert G. D. Stinson, pastor, ordained Stacy Glenn and Charles Moss as Deacons on August 1. Pastors Denzil Probus, Sorgho, and James T. Stivers, Pleasant Grove, and three deacons from sister churches assisted in the ordination.

M. D. Oates, Reiji Hoshizaki and Walton Connelly, all of the Southern Seminary, preached in a Young People's Revival the week of September 20-24 at the First Church of Frankfort, Ky. The revival was sponsored by the Training Unions of Franklin County Association.

Glenn Yarbrough and the Mill Creek Church in Nelson Association were recently assisted in a revival by H. L. Carter, field worker of the Rural Church Program of Kentucky's State Mission Board. There were 11 for baptism and 3 by letter, and a number of rededications.

Albert S. Hale has resigned as pastor of the First Church of Jefferson City, Tenn., and has accepted the pastorate of the First Church, High Point, N. C. Dr. E. C. Masden, head of the Department of Bible at Carson-Newman College, has been elected as supply pastor until a regular pastor can be secured.

Pastor Robert G. D. Stinson, Curds-ville Church, assisted Pastor Marion T.

Duncan, Lewisburg, in a revival meeting at Liberty Baptist Church, near Auburn, Ky., August 16-27, resulting in 25 ad-ditions to the church, 21 of them being by baptism, 3 by letter, and 1 by state-ment.

Pastor R. W. Knight did the preaching in his own pulpit at the Cecilia Baptist Church during August 22-29, at which time there were 20 additions to the church, 13 of whom were received by baptism, 4 by letter and 3 by statement. At the same time Cecilia Church had its annual VBS with an enrollment of 70.

Each church in Salem Association has had a revival within the last 12 months. The association at its annual meeting voted unanimously to continue the as-sociational mission program with Rev. and Mrs. Harold C. Marsh as missionar-ies. They are attending the Seminary in Louisville, and their address is 217 Franck Avenue, Louisville.

Pastor Harold C. Zicafoose is the proud owner of a new automobile made possible through the generous gifts of three men in Manchester, Ky., i.e., Frank and Ted Markham and Joe White. All three of these men are members of the Manchester Baptist Church. Two of them were converted in his revival meeting there two years ago. Pastor Zicafoose is pastor of the Kenwood Bap-tist Church, Louisville.

When Charles Woodburn was ordained to the ministry on August 1 at Central City, Brethren E. G. Capps, T. H. Bruce, Ora Dearmond and William Reno were ordained as deacons. They could not have assisted in the ordination, as er-roneously stated in the Western Record-er, for they themselves were being or-dained at the same time. Several dozen deacons did participate in the cere-mony along with the pastors named.

V. B. Filson closed a revival at Grassy Run Church in Crittenden Association on August 15, having with him Pastor G. R. Henson, Dry Ridge, as guest speak-er. A fair crowd attended the first night and increased with each service. They had 7 for baptism. Pastor Filson was called there 3 years ago, and the Sunday school has picked up, a monthly offering is being sent to the Co-operative Program, and the church gave \$500 ad-ditional to the Central Baptist Hospital at Lexington. They have full-time serv-ices, and application has been made for a Standard Sunday school.

Five Georgetown College students par-ticipated in a revival at the Shelby Bap-tist Chapel during August 18-27. These young people were Rev. E. Lawrence, Evangelist; Rev. and Mrs. John Hatcher,

pastor and his wife; Rev. Ray Moore, Director of Music, and Miss Jessie Hatch-er, pianist. "Mr. Lawrence is a re-markably dynamic young evangelist," says Mr. B. A. Logan, Clerk of the Shelby County Association. "The Chapel was filled to overflowing each evening to hear his masterful presentations of the way of salvation. Last Sunday 19 converts were baptized as a result of the meeting." In July Mr. Hatcher con-ducted a tent meeting resulting in 14 baptisms.

Miss Stella O. Barnett, Director, and Wendell Bellew, teacher, are conducting again this year the class in chalk talking which the former has been giving for a number of years. The class has no official connection with the South-ern Baptist Theological Seminary cur-riculum, though it is held on their camp-us in Classroom B, Norton Hall. The class began September 27 and the cur-rent term will continue each Monday night through six weeks until Novem-ber 2, from 7:30 to 9:00 o'clock. A slight fee is charged for the course. Reserva-tions may be made by calling Miss Bar-nett in the day time at JAcKson 2176, or in the evening at TAYlor 2961.

Dr. George Ragland, pastor of the First Church of Lexington, Ky., and Moderator of the General Association of Baptists in Kentucky, will be with the Pendleton Street Church, Greenville, S. C., during the week beginning October 3, for Church Emphasis Week. He will speak on Ephesians each morning and Romans at night. Dr. Ragland was with that church a year ago in a series of re-vival meetings. Dr. Ragland states: "Dr. J. Dean Crain, pastor of the Pendleton Street Church, is not only one of the most loved Baptists in South Carolina, but he has been one of the greatest forces for Baptist truth that South Caro-lina has ever had. In addition to many years as pastor in Greenville, he has been for a long time vice-president of Furman University."

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WESTERN RECORDER

Editorials

Let The Nation Pray

Throughout the land, appeals from office seekers are going to the American public—asking endorsement and election. It is the good old American way, and we like it. This method of naming rulers—by the will of those to be governed—lies at the foundation of American democracy. It must never be changed.

In such campaigns, as a usual thing, remarks are made and acts committed of which the decent American public can well be ashamed. Sometimes it is the campaigner who blunders; sometimes it is a segment of the public.

In early days—June, 1787—Benjamin Franklin set an example to which all of us need now to hark back in the interest of the common good. For weeks the Constitution Convention had been in greatest straits. Representatives had made but scant progress because of personal difficulties. Petty jealousies and suspicions blocked the road to a new day.

On June 16, Benjamin Franklin arose and addressed George Washington:

"Mr. President: The small progress we have made after four or five weeks' close attention and continual reasoning with each other is, methinks, a melancholy proof of the imperfections of human undertaking.

"In this situation of this assembly, as it were in the dark to find political truth and scarce able to distinguish when it is presented to us, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Light to illuminate our understanding?

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain who build it.'

"I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our projects will be confounded and we ourselves shall become a reproach and a byword, down through future ages.

"And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to move, sir: That hereafter prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business."

It is recorded that the motion prevailed, and that, from that very day, the gathered representatives moved toward a solution of their problems.

If this nation was launched in the spirit of prayer, then surely we are not to conceive that it can go on without the hand of Almighty God at the helm. We need men who will walk in the revealed will of God. While campaigns are raging, while men are struggling, let the people pray; and the God Who gave us liberty, and gave America to the family of nations, will lead us on.

Campaign For 100,000 Home Altars

At the Southern Baptist Convention last May, Chester E. Swor delivered his soul in a great address in behalf of our young people—pleading for higher home and social standards, a deepening of spiritual life.

As an outgrowth of that address, plans have been started, and soon will be under way, to establish at least 100,000 family altars. There are approximately a million and a half homes in the church memberships of the United States. This effort to establish 100,000 family altars, if successful, would mean, even then, that only one home in fifteen would have a program of worship. Surely we can do that well! Certainly we ought to do better.

The oldest religious institution is the home. Before there was a tabernacle or a temple or a church, God charged homes with the responsibility of a program of worship: parents were to have altar places and were to instruct their children in the truths of God.

The tabernacle had its place, and the temple. Certainly the greatest possible commission is entrusted to the churches as teaching agents of God; but fundamental in all forms of religious instruction is the Christian home.

To achieve the ideal, parents should be Christians—both of them. The Word of God cautions against either men or women marrying other than "in the Lord." This is wise, safe, right.

Then, parents should not only be Christians, they should themselves know the Word of God—know it well enough to teach it to the young. The father and the mother who do not know the Bible are handicapped in the rearing of children; for "man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Married people, from the first day, should have, in their homes, a program of worship. Certainly, there ought to be prayer at the table—thanks for the food, and petition for God's blessings. If the home is to be on a sound spiritual basis, there ought to be, daily, a period of Bible reading and prayer. More important than the food and clothing is the period of worship. Beyond all this, there must be, at least where there are children, a time devoted to instruction—explanation of the Holy Scriptures. "Train up a child in the way it should go. . ." "Bring them up in the nurture and admonition of the Lord."

Few have been the cases of juvenile delinquency from homes that had family altars; few have been the cases of divorce or domestic difficulty in homes where the Bible was read daily by the whole family together, and where all together prayed for God's power and wisdom.

Our people should co-operate with the move to establish at least 100,000 family altars. We should make every Baptist home a really Christian, Bible-reading home. Will you? What about yours?

W. A. M. Wood Sends Greetings From Sick Bed

While visiting the North Bend Association which met with the Latonia Baptist Church of Covington, Spetember 16, our good friend M. M. McFarland, the pastor of New Bethel Church, carried us over to 3607 Myrtle Avenue—the home of Rev. and Mrs. W. A. M. Wood and their daughter.

Brother Wood, for 41 years a missionary under State Mission Board, now retired, has been confined to his bed for four years. A visit to Covington would not have been complete without seeing him.

We found him in a happy frame of mind in spite of his infirmities. His heart, though, longs for contact with, or a word from, his friends with whom and for whom he worked so long and faithfully. Asked what he would like to say to the people of Kentucky and elsewhere, he said, "Thank the people for their wonderful interest in me and in the work at which I labored so many years." Then, he sent his love to everyone of them.

Talking with Brother Wood and his wife, one could not help thanking God for the Relief and Annuity Board and its plans for aged ministers and their wives. Some years ago Brother Wood became a participant in the plan for retirement and disability. Now, unemployed and helpless—77 years old—he has a source of income which, though small, none the less provides the absolute necessities of life.

Some weeks ago Brother M. M. McFarland took the lead in enlisting the churches of North Bend Association in Brother Wood's behalf. Churches small and large sent him a love gift to help him over the extra expenses of the coming winter—a thing greatly needed. We have never seen greater appreciation. Brother Wood's eyes filled with tears as he told about it. With him and his wife, as is the case with all, *the best thing is to know they are not forgotten. that they are loved and appreciated.* A SIN WHICH SO MANY COMMIT UNWITTINGLY IS, FAILING TO EXPRESS APPRECIATION AND LOVE TO THOSE WHO HAVE SERVED FAITHFULLY AND NOW HAVE, BECAUSE OF AGE OR INFIRMITIES, BEEN COMPELLED TO GIVE PLACE TO OTHERS. We must not forget the old warriors while we press the battle to the gates. There are many who should be remembered often. Write them. Visit them. Write Brother Wood at 3607 Myrtle Avenue, Covington, Kentucky.

Using God Or Letting God Use Us

(Dr. S. H. Jones, new editor of the Baptist Courier of South Carolina, strikes a warm, high note in the following editorial which appeared in his September 16 issue. The emphases are ours.—R. T. S.)

An old Negro whom we gave a "lift" on a Mississippi highway, on learning that he was in the com-

pany of a minister, remarked, "Boss, it ain't a question of what you all do wid yo' religion; it's a question of what yo' religion do wid you."

A short time later we heard a learned minister, speaking in the chapel of one of our great universities, say, "Gentlemen, I believe we have for too long put the emphasis upon doing good in the name of God; and we need to put the emphasis upon letting God use us."

These may not be exact quotations, but they are accurate enough to give the sense in each case, and they reveal the fact that both the illiterate Negro and the learned minister had reached the same conclusion—we must let God use us instead of trying to use God.

This is a vital lesson which all of us need to learn, lest we sink to the low level of regarding God or our religion as merely a help in the achievement of life's aims.

A prominent religious leader was once heard to say, "We get all our workers together and make our plans for the year's work; then we ask God to help us carry out our plans." Of course, we know that in this case the speaker merely omitted to mention the fact that God's leadership was sought in making the plans, and yet his statement suggests, what we fear to be true in many cases, that **we seek to use God as an ally in carrying out our plans instead of letting God use us to carry out His plans.**

This naturally raises many great questions regarding the will of God and the will of man, their differences and the means of harmonizing them, the discovery of God's plan and ways of carrying it out, etc. These we cannot explain here, but we do believe the starting point is on the basic principle that we must be used of God rather than trying to use God.

Such a principle has its application to all churches, mission boards, and institutions; but it can become operative in these only as it is accepted and practiced by individuals. Every person, we suppose, naturally wants to have his own way in certain matters. This causes him to endeavor earnestly to accomplish certain ends; then, if he be a devout person, he prays, in all sincerity, for God to help him in his endeavors. This seems right and commendable on the face of it, but it is **all wrong unless the person is trying to find and do God's will and not just trying to use God to accomplish his own purposes.** In brief, **God is our Lord and Master, and we are His servants; the servant does his master's bidding and does not presume to ask the Master to work for him. IT IS ASTONISHING TO WHAT EXTENT SOME PEOPLE IDENTIFY THEIR PERSONAL AMBITIONS AND OPINIONS WITH THE WILL OF GOD.**

►The *security of believers* is one of the cardinal beliefs of Baptists, but a look-in on some of the Wednesday night and Sunday night services is apt to give outsiders the impression that the *scarcity of believers* is one of our cardinal practices.

►All types of minds admit some organization to be necessary, but smart travelers don't weight themselves down with more suit-cases than they have clothes.

►Regardless of the height of their steeples, churches point the way to heaven more effectively by establishing closer contacts with people on the ground.

Western Recorder

“Earnestly Contend for the Faith

Once for All Delivered to the Saints.”—Jude 3.

Vol. 122

LOUISVILLE, KENTUCKY, SEPTEMBER 30, 1948

No. 39

Sinful Satisfaction

By ROBERT G. LEE, D.D., Pastor

Bellevue Baptist Church

Memphis, Tennessee

President, Southern Baptist Convention

JOY WAS MINE, and inspiration, when I once had conversation with Gil Dobbs, world champion mile runner and winner of the Sullivan award. He said, in public address, that he was not satisfied as an athlete on the track—although in each race he tried to do his best. He said there are still more things to be accomplished, more goals to be achieved, more fields to conquer. He then spoke of the fabulous four-minute mile and of the one runner who came closest to running it, Gunder Haag. When, after the race, all were congratulating Haag on one of the greatest races ever run in Sweden or anywhere else and that his record in running the mile race was a record that would stand for years to come, Haag turned to the judge and said: “I would have run the four-minute mile tonight had not a cartridge from the starter’s gun lodged on one of my spikes at the start of the race. That cartridge bothered me throughout the four laps of the race.”

Here was, as Gil Dobbs said, an athlete who had run a mile in four minutes and four-tenths of a second, but he was an athlete not satisfied with his performance.

In thinking of what the feet and muscles of Gil Dobbs and Gunder Haag have done and can do on the race track, I am thinking of what the pen-wielding hands of our Baptist editors have done and can do in helping our Baptist people to make mighty conquests for our Christ.

Thinking of them and thanking God for them, I recall what others have said—showing the power of the knights of the pen. Cowper exclaimed: “The folio of four pages! Happy work!” Carlyle wrote: “The true Church of England, at this moment, lies in the editors of its newspapers. These preach to the people daily, weekly.” Sheffield said: “Of all the arts in which the wise excel, Nature’s

chief masterpiece is writing well.” Three old proverbs state truth: “A goose quill is more dangerous than a lion’s claw.” “Nowadays truth is news.” “The most lasting monuments are paper monuments.” Napoleon said: “Four hostile newspapers are more to be feared than one thousand bayonets.” Henry Constantine asserted:

“The pen wherewith thou dost so heavenly sing,
Made of a quill from an angel’s wing.”

These set forth the might of the pen and set forth the worth of wise editors to all good causes. They strengthen us to believe that our Christian weeklies are the journalistic salt of our denominational earth. Once some were published at financial loss. Some made a slender margin of profit. The number of subscribers has been a shame rather than an honor to our denomination. Though these papers, so ably edited, do not always publish what Horace termed “something notable, new, and hitherto unsaid by any other mouth,” our far-reaching Baptist life has been enriched by splendors of thought, by information in facts and figures, by arguments that provoke thought and prayer and humility, by horizon-scanning prophecies, by being antidotes and offsets to evils, fos-

tering an atmosphere of world-vision, by comfortingly emphasizing in this scientific age the truth that God was before there was an election or a world, by being watchmen who tell us of the night and speak also of the morning—helping us to see that the only way to be truly practical is to be truly spiritual.

Slothful Timidity

But, emphasizing again the fact of the great athlete being never satisfied with his performance, I think of the sinful satisfaction many have as to the circulation of and the number of subscribers to our Baptist papers—ably edited, full, from title pages to last lines, of things our people need to know. Still there is evident a slothful timidity in efforts to increase the circulation—a sinful satisfaction on the part of many pastors and churches with the present number of subscribers and with the number of church members who read the denominational paper when it is placed in the church budget.”

We talk of the “without” of heathenism—of the unevangelized who are folk without a Bible, without prayer, without hymns. The heathen have rulers without justice, homes without peace, marriage without sanctity, youth without ideals, children without purity and innocence, mothers without wisdom and self-control, poverty without relief, sickness without remedy, death without hope. Sad situation this—among the unevangelized in our Southland—when we have so many homes without the denominational paper, and so many indifferent to its necessity and worth.

(Continued on Page 11)

Fall Bible Conference— Pollard Church, Ashland

The Fall Bible Conference of the Pollard Baptist Church of Ashland, Ky., of which Rev. Donald W. Wells has been pastor for three years, will be held October 3-8. There will be morning and evening sessions, to which all visitors are cordially invited.

One of the main speakers on the program will be Dr. J. W. Black, Covington, former General Secretary-Treasurer of the Baptist State Mission Board of Kentucky. At the morning services he will speak daily on “The Holy Spirit,” and at the evening hour on “The Church And Its Ordinances.” Pastor H. G. M. Hatler, of the First Church, Princeton, Ky., will also speak morning and evening each day, on “The Doctrines of Grace.” Pastor Buell H. Kazee, of the First Church, Morehead, Ky., will direct the music in all the services.

Pollard Baptist Church will provide beds and meals for all pastors from Eastern Kentucky who wish to attend, provided they give notification, sufficiently in advance, that they will be present. Such pastors should make reservation by writing to the Pollard Baptist Church, Ashland, Ky.

Kingdom Facts and Factors

(Reprinted from The Commission)

By W. O. CARVER

THE QUESTION of religion in education has come more and more into prominence. It attracts attention of the religious press in numerous items set out in paragraphs and in articles of varying length. We now have the opportunity and the obligation to clarify this matter and to settle it. It needs to be much more than a question of preserving the American principle of separation of church and state. We will purchase the recognition and application of this principle at a very dear price if it should mean the further secularizing and paganizing of our schools. It ought to result in a much more extended and comprehensive recognition than we have ever had heretofore of the basic necessity of religion as the very foundation of all true education.

"Released Time"

There ought to be far more of religion in education than we have had in the past; and the place of religion in education must be made more central and thoroughgoing than it has been. It is highly unsatisfactory to treat the religious aspect of education as a mere addition to education assumed to be adequate without the religious element. Introducing religion as an addendum, conducted by special religious organizations, on "released time," optional and fragmentary, amounts really in large measure to discrediting religion as an essential factor in education and life.

As a matter of fact the situation has been by no means so desperate as we have sometimes been led to believe, although it is sufficiently serious to command our best thought; and it is growing more serious rapidly. There are now literally tens of thousands of splendid Christian women and men teaching in our public school system, all the way from kindergarten through university. With fullest respect for all the issues of freedom and without violating the prejudices or the tenets of any denomination, the majority of these Christian teachers are giving what is essentially religious training to all their pupils and students. There is here a field of opportunity and a method of meeting the issues involved which needs to be realized, developed and appreciated.

After all, successful teaching is never colorless. All learning has presuppositions, its major premises, a basic philosophy. If these are correct and if the teachers have character and an active

interest in their pupils we need not fear too much the paganism that can so easily get into the minds of people. Fortunately the essentially atheistic humanism which has flourished under the influence of some of our great universities in their educational departments, has been widely discredited and is more and more losing its influence. One of our most serious features in this matter of education lies in the fact that there has come to be a very strong disposition on the part of religious leadership to substitute the public schools for parental, and family responsibility for the development and education of the children and young people. With the development of higher standards and ideals for religious education through our churches we have come to feel that the Sunday school and other strictly church organ-

izations do not sufficiently meet the need for religious education. Hence more and more there is a tendency to seek to lay the burden on the public schools. We need to repudiate the idea of substituting secular methods for family and church obligation.

Debts Again

It is no longer possible to escape serious fear that our churches and our religious leadership are heading rapidly toward a condition into which we plunged our Southern Baptist Convention a quarter of a century ago. It is only about five years since we were able to throw off the incubus of debt, and to escape from the great, depressing load which for fifteen years and more had progressively dragged us down to depths of inefficiency and discouragement. **Along many lines our leadership is moving in the same paths along which the leaders of a quarter of a century ago got us into this serious era.**

(Continued on Page 13)

Dr. T. J. Parsons, Editor of *The Baptist Observer*, Indianapolis, Ind, since 1921, resigned August 24, effective about October 15. Immediately thereafter he will move to Florida.

A Tribute to Rev. T. F. Grider

By JOE PRATER, Liberty Associational Missionary

The ministry of Rev. T. F. Grider as a missionary in Liberty and Barren River Associations has been long, rich and full. He was ordained in April of 1902, and,



T. F. Grider Stands at the left of the Welcome Sign and Joe Prater on the right

The last was the Second Baptist Church of Glasgow, dedicated as the Grider Memorial Baptist, July 27, 1948, in his honor. During Brother Grider's forty-six ministerial years he has served Liberty Association as moderator for five years, was a member of the executive board of the association twenty-eight years, and clerk for twenty-one years. At the last annual meeting he declined the clerkship of the Association that he might give himself completely to the two churches he now serves.

During his long ministry he has baptized 4,104 on profession of faith in Christ. He has always been a pioneer

until September 1919, served in isolated sections of Barren River Association as associational missionary. In October, 1919, he moved to Liberty Association in which, for the next twenty-nine years he served a number of churches as pastor. During Brother Grider's ministerial career he has led in the erection of sixteen church buildings—fifteen of them being in Barren River Association.

for the Lord—carrying the gospel into destitute places, and blazing trails along which others could follow. He has been found faithful. Through much of his ministry he has, in connection with his regular work, served as state and local missionary with the Baptist State Mission Board. In the picture he stands at the left.

Stewardship and Tithing

By DEWEY H. JONES, Catlettsburg, Ky.

THE FOUNDATION upon which the scriptural doctrine of stewardship rests is the fact of God's ownership. The Scriptures teach that God owns all persons and all things. He is "possessor of heaven and earth" (Gen. 14:19). "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Psalm 24:1). He created them and sustains them. "For of him, and through him, and to him, are all things: to whom be glory forever. Amen" (Rom. 11:36). "And he is before all things, and by Him all things consist" (Col. 1:17).

Stewardship is trusteeship. A steward is a trustee. He is "a person entrusted with the management of estates or affairs not his own." He administers what belongs to another. Man is a steward in relation to God because the possessions which he has are delegated possessions. God has committed all his possessions to him in trust (Luke 19:12, 13).

Even the unsaved man is a steward. He is not his own. His possessions are not his own. He must give an account to God for what he does with life and with the opportunities of life. His crowning sin is the failure to glorify the God in whose hand is his breath (Dan. 5:23). Christian stewardship rests not only upon the fact of creation and providential preservation, but also upon the fact of redemption. The Christian is "bought with a price," even the price of the "precious blood of Christ." Therefore, both his body and his spirit are God's (I Cor. 6:20). Being redeemed by the grace of God, the Christian is primarily a steward of the grace of God. "As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God" (I Peter 4:10). This stewardship of the grace of God is all-inclusive. It takes in all we are, all we do, all we have, and all we acquire. It has many parts. We may properly speak of the stewardship of personality, or of opportunity, or of time, or of property. But these are all parts of the great stewardship of the gospel which has been so definitely committed to the church and to every believer in the church. Everything we are and have is to be made contributory to the progress of the gospel in the world.

The application of this principle to our relation to material things means that we are to recognize the priority of God's claims in the use of all our material possessions. It is God who gives us whatever ability we have "to get wealth" (Deut. 8:18). Therefore, the Christian should make the interests of the kingdom of God primary both in acquiring wealth and in the use of wealth. This stewardship of property extends to all material possessions, not simply to money. We

are stewards of home, business, position, and every other property value as well as of the money which comes into our hands. All of these values are to be held and administered primarily with a view to the glory of God.

Now, the Lord has appointed a method by which we are to recognize His ownership and our stewardship. That method is the practice of tithing. The first time tithing is mentioned in the Bible it is mentioned in connection with a recognition of the fact that God is absolute proprietor of heaven and earth (Gen. 14:19, 20). A tenant on a farm recognizes the proprietorship of the owner by giving him a large percentage of

what he produces. In the same way, we should recognize God's ownership and our stewardship by turning over to Him immediately one-tenth of our income. This, we believe, is the fundamental meaning of tithing. One who refuses to tithe denies in principle the fact that he is dependent on God for everything that he is and has.

(Continued on Page 14)

"Yes, I Tithe"

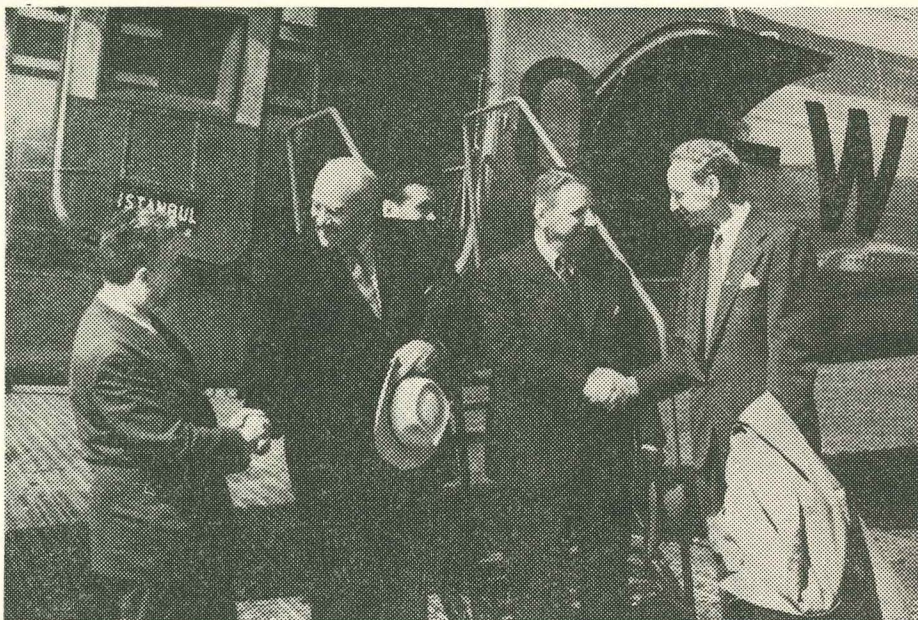
says Mrs. George R. Martin, Norfolk, Virginia, President, Woman's Missionary Union; Auxiliary to Southern Baptist Convention.

"I tithe because I know it is God's plan for a Christian. I tithe because it is practical. I tithe because it makes giving a joy. I tithe because I believe it is a way out of financial difficulties—it assures funds for every worthy appeal. I tithe because I believe it is the way up to a complete partnership with God—it lifts all of life to a higher level. Yes, I tithe because I believe I will be rewarded by new and exciting adventures in partnership with Him!

"I believe in

Every Baptist a Tither

President and Secretary of Baptist World Alliance Arrive in Italy



ROME, ITALY, July 17, 1948.—Dr. C. Oscar Johnson, President, and Dr. Arnold T. Ohrn, General Secretary of the Baptist World Alliance, landed at Ciampino airfield, Rome, Italy, on July 16 for a twelve day visit in Italy, in the interest of the 16 million Baptists of the world.

Meeting them upon arrival were Pastor Manfredi Ronchi, Secretary of the Italian Baptist Union, and Dr. W. Dewey Moore, the treasurer of the Southern Baptist Mission in Italy.

Dr. Johnson and Dr. Ohrn came from Prague, arriving in the midst of the strikes called upon the shooting of Togliatti, Italian Communist leader, and intend to go to Switzerland, Germany, England and Amsterdam before completing their itinerary of European Baptist work.

GEORGETOWN SERVES

Students Come From Every

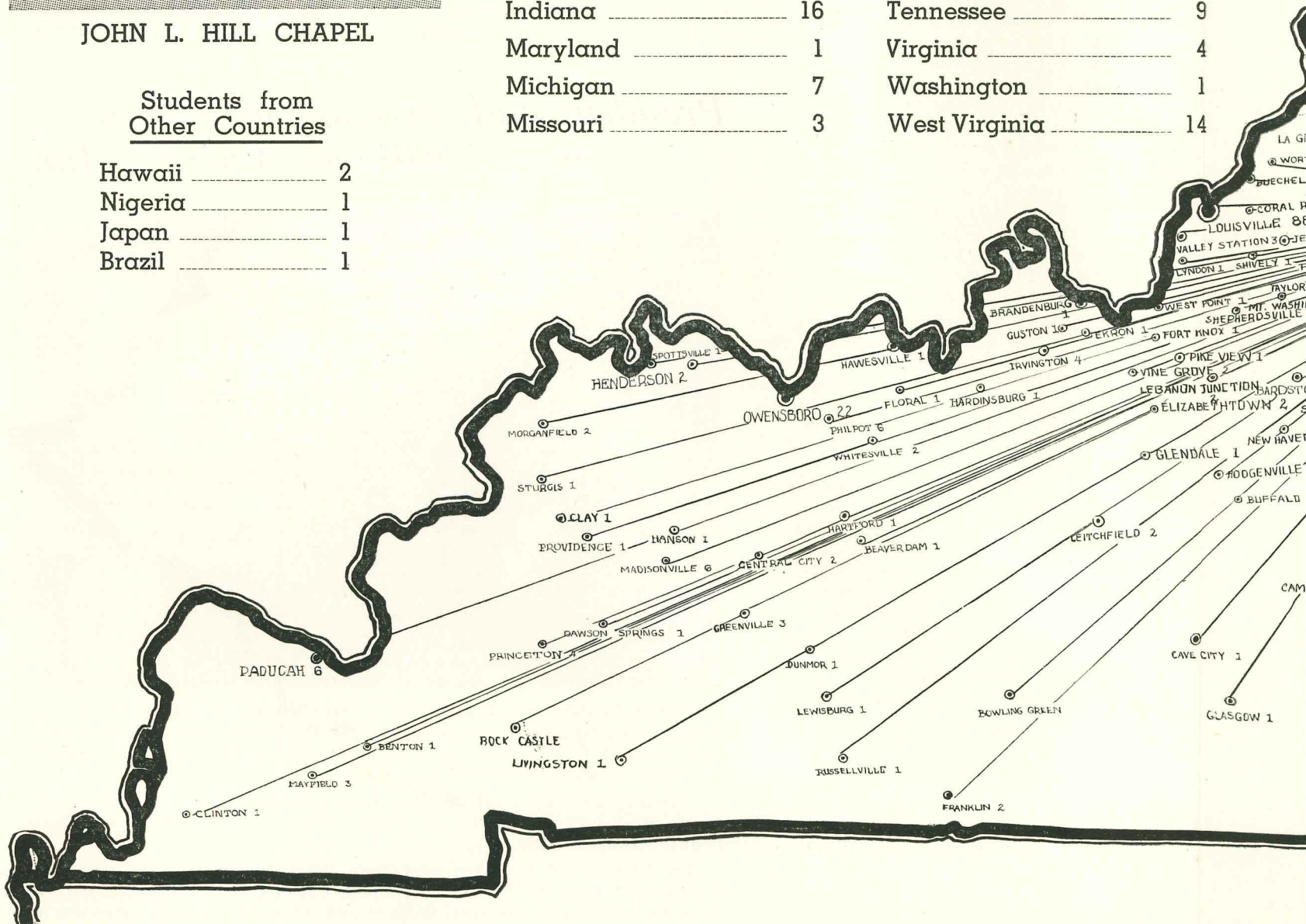
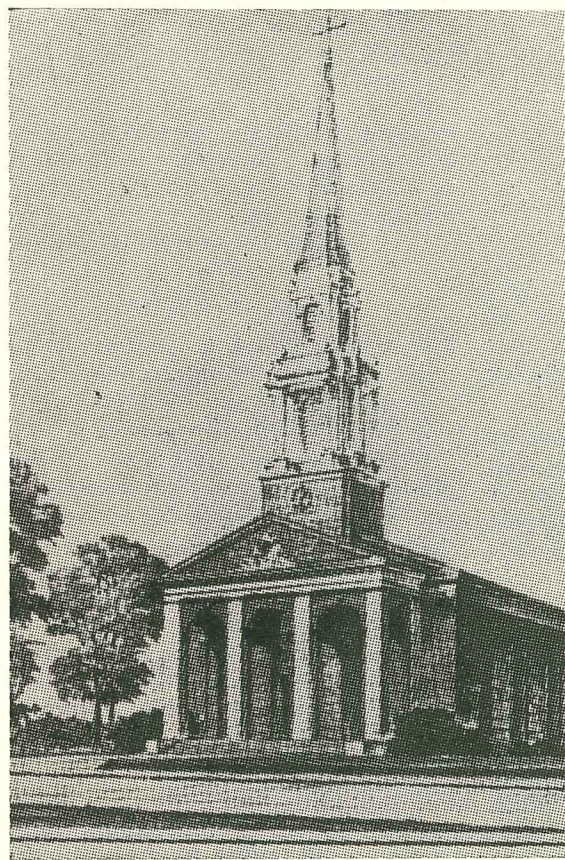
STUDENTS FROM OTHER STATES

Alabama	1	New Mexico	1
Arkansas	1	New Jersey	4
California	2	New York	1
Colorado	1	North Carolina	2
Connecticut	1	Ohio	21
Florida	6	Oregon	1
Georgia	3	Pennsylvania	3
Illinois	8	South Carolina	1
Indiana	16	Tennessee	9
Maryland	1	Virginia	4
Michigan	7	Washington	1
Missouri	3	West Virginia	14

Students from Other Countries

Hawaii	2
Nigeria	1
Japan	1
Brazil	1

JOHN L. HILL CHAPEL



S. S. HILL, President

GEORGETOWN, KY

One From Every Section of the State—and Elsewhere

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ETOWN, KENTUCKY

Sunday School Department

W. A. GARDINER,
State Secretary

Deer Park and Mt. Moriah are Standard

Pastor L. M. Polhill and Superintendent J. P. Sanford report that the Deer Park Sunday school is now Standard.

Pastor Allen Smith and superintendent J. H. Greenwell report the Mt. Moriah Sunday School as Standard.

Nelson Association is Standard

The Nelson association is again Standard. H. W. Jones is superintendent and M. L. Hahn is the Moderator.

A Goal of 600,000 Increase

The South has a goal for Sunday school increase of 600,000 with 42,000 of that number as the goal for Kentucky Baptists. We give the approximate number of prospects for each department and the suggested goal for each age group.

Department	Prospects	Goals
Cradle Roll	180,000	7,000
Beginners	94,000	3,500
Primary	142,000	3,500
Junior	164,000	5,250
Intermediate	178,000	5,250
Young People	300,000	5,250
Adults	992,000	8,750
Extension	20,000	3,500
TOTALS	2,000,000	42,000

Please keep in mind that there are 40,000,000 people not in Sunday school within the territory worked by Southern Baptists. There are two millions in Kentucky not in any Sunday school. Of the two millions will Kentucky Baptist Sunday schools reach the small goal of 42,000? In 1922 we gained 40,000 and the next year we had 31,000 gain. WE CAN, WE OUGHT, AND BY THE HELP OF ALL Sunday school workers we shall gain 42,000 this year.

Program and Calendar

"Southern Baptist Program and Calendar of Activities" for the Sunday schools has been mailed to all pastors and superintendents. If you failed to get a copy please let us know.

Planning Better Church Buildings

The second edition of this book is off the press. Those who plan to build should study it, especially the members of the building committee.

The Louisville Clinic

The Clinic held at Crescent Hill Baptist Church was of high order. We expect excellent improvement, both in increased attendance and in quality of work, in the churches that were represented.

SUNDAY SCHOOL ATTENDANCE September 19, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	141	1,708
Louisville, 9th and O (1)	230	1,201
Louisville, Carlisle Avenue (2)	223	987
Covington, Latonia (2)	123	976
Indianapolis, Ind., Broadway	—	975
Owensboro, First (1)	42	887

Louisville, Parkland (1)	54	832
Lexington, Ashland Avenue (2)	175	816
Lexington, Porter Memorial (2)	212	764
Lexington, Calvary (3)	37	744
Harrodsburg (1)	53	735
Bowling Green, First (1)	16	698
Mayfield, First	—	685
Somerset, First	—	638
Lexington, Immanuel	—	632
Evansville, Ind., Grace (2)	190	629
Louisville, Baptist Tabernacle	—	626
Louisville, Victory Memorial (1)	69	621
Owensboro, Third	—	617
Murray, First	—	605
Louisville, West Broadway	—	600
Evansville, Ind., Calvary (3)	156	596
Williamsburg, First	—	592
Harlan (2)	124	579
Newport, First (1)	30	559
Elizabethtown, Severn's Valley	—	538
Berea (1)	30	530
Hopkinsville, First	—	526
Henderson, First	—	520
London, First	—	476
Hopkinsville, Second	—	462
Louisville, Deer Park	—	456
Corbin, First	—	454
Louisville, Eastern Parkway	—	449
Danville, Lexington Avenue (1)	7	438
Lexington, Grace	—	434
Louisville, Clifton (1)	38	432
Danville, First	—	421
Louisville, St. Matthews	—	412
Louisville, Franklin St.	—	409
Campbellsville	—	404
Paducah, Twelfth Street (1)	40	400
Shively (1)	49	398
Glasgow (1)	17	397
Louisville, West Side (1)	43	387
Hazard, First (2)	80	382
Henderson, Audubon	—	352
Bellevue	—	348
Fulton, First	—	347
Winchester, Central	—	345
Richmond, First (1)	19	342
Morganfield	—	313
Henderson, Immanuel	—	311
Franklin, First	—	305
Owensboro, Eaton Memorial	—	301
Winchester, First	—	300
Lebanon	—	293
Owensboro, Seven Hills	—	284
Middlesboro, E. Cumberland Ave.	—	275
Mt. Vernon (Rockcastle Co.), (1)	52	273
Evansville, Temple	—	268
Louisville, South Side	—	266
Middlesboro, Old Yellow Creek	—	264
Staubenville (1)	12	257
Ft. Thomas	—	247
Jellico, Tenn., First	—	246
Mackville	—	236

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

SOUTH CENTRAL AT HARRODSBURG TOMORROW

The South Central Convention will be in session with the Harrodsburg Baptist

Church, Harrodsburg, beginning with the banquet at 6:30 P. M. tomorrow, Friday, October 1, and closing with the Life Dedication Service Saturday night. It might still be possible to get reservations by getting in touch at once with Mr. Andrew Alexander for homes and Mr. Edward M. Coyle for the banquet.

SOUTHEASTERN AT LONDON NEXT WEEK

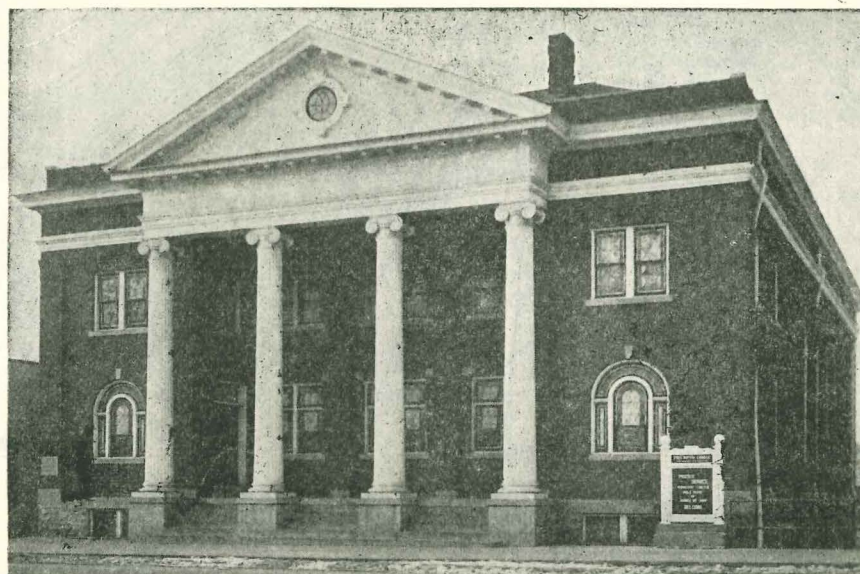
The First Baptist Church, London, is entertaining the Southeastern Convention, beginning at 1:50 P. M. Friday, October 8, and closing Saturday at noon. For reservations, please write at once to Mrs. Iris Higgs for homes and to Mrs. W. J. Chesnut for the banquet.

NORTHEASTERN AT PAINTSVILLE

The First Baptist Church, Paintsville has gladly consented to entertain the Northeastern Convention, beginning with the banquet at 6:00 P. M. (EST), Friday, October 15, and closing with the Life Dedication Service Saturday night the 16. For reservations, please write at once to Mrs. Alex Vaughan, Paintsville for homes and to Mrs. Escon Chandler, Paintsville, for banquet. Please get requests in by October 8 at least.

ATTENTION ASSOCIATIONAL OFFICERS!

The State Clinic for Associational Officers will be held with the Twenty-third and Broadway Baptist Church, Louisville Tuesday afternoon and night, October 26. We appreciate this church accepting the responsibility of this meeting. Sunday School Board Workers will join state workers to make this a worthwhile program, as we plan for 1949. Please notify this office at once the name of the Associational Training Union Officers of your association who plan to attend. Also, please send to Mr. Raymond Ford, 2307 Alston, Louisville, the names of those who will need to stay Tuesday night and will want free bed and breakfast in a home.



First Baptist, London, where the Southeastern Regional Convention will meet October 8 and 9.

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Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

Long Run G. A. Camp

One hundred forty-six G. A.'s of Long Run Association enjoyed what has been described by many as the best camp in many ways this group has ever been privileged to attend. The camp was held again at Camp Piomingo, August 21-25. The theme for this year was "My State For Christ." State workers used as speakers were Rev. R. B. Hooks, Rev. W. H. Curl and Rev. L. O. Griffith. The highlight of the entire camp took place on Tuesday evening, August 24, when the consecration service led by Mr. Griffith was held. This service proved to be an old-fashioned Heaven-sent Revival when sixty-nine girls made decisions for Christ—six of these accepted Christ as their Savior; nineteen offered themselves for definite Christian service and the remainder came to reconsecrate themselves to Christ. Mrs. R. D. Bennett again served as our Camp Director. Mission Study classes were taught by Mrs. Al Stewart and Mrs. F. E. Howard. Miss Carolyn Cruger was speaker at morning watch. Mrs. R. W. Dorsey was swimming director. Mrs. Nelle Ruth Neff, graduate of the Kentucky Baptist Hospital, was camp nurse. A free-will offering of \$31.09 for State Missions was taken. Everyone went away saying, "It was one of the most spiritual experiences of my life. The Spirit of Christ was truly there."—Mrs. Foster E. Howard, Long Run Associational Young People's Leader.

Missionary Motives

1. Why should I study missions?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity's God. It is God at work.

Because as a Christian I cannot otherwise grasp the full mission of the church.

Because as one who has a personal duty in regard to missions I cannot intelligently discharge this duty without informing myself on the subject.

2. Why should I give to missions?

Because it is the most paying investment.

Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for His glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them. (Romans 10:14).

Because I am grateful to God for what He has given me. (John 3:16)

Because souls are dying and I may help.

3. Why should I pray for missions?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ prays for all for whom He died.—*The Other Sheep.*

Sinful Satisfaction

(Continued from Page 5)

So I make a plea that we make solemn vows to begin now and greatly increase the circulation of our Baptist papers between now and the meeting of all our State Conventions. Then will the truths our Baptist editors write have wider reach and, having wider reach, produce more fruit to the glory of God—increasing the faith of our people in our God and his resources, fortifying them in what true Baptists believe, increasing greatly the financial support of our people for our Christ-honoring causes,



Good Things Inside the "Church" and Out. A part of the huge throng attending the 1948 meeting of Campbell County Association, Pleasant Ridge Baptist Church.

Social Service Commission Will Study Race Relations

LOUISVILLE, Ky.—(BP)—The Social Service Commission of the Southern Baptist Convention will, within the next few months, call a meeting of outstanding Negro Baptist leaders and white Baptist leaders to explore the field of race relations.

Dr. Hugh A. Brimm, executive secretary of the Commission, said that the meeting of the two races will explore "ways and means by which better understanding can be achieved in this all important area of race relations."

Decision of the Commission to give thorough study to problems of race relations was reached at the annual meeting of the group at Ridgecrest, N. C., last month, Dr. Brimm said. It also was voted that the whole of the 1949 annual meeting will be devoted to a thorough study of the problem, especially as it exists in the Southern states.

"The Commission feels that the problem of race relations is being treated too much, at the present time, as a political football, and that the time is ripe for a thorough and vital Christian analysis of the problems," Dr. Brimm said.

bringing encouragement to the despondent, stirring the lazily indifferent to greater effort, creating a better understanding of our purposes in the minds of the antagonistic, making mighty our co-operation with our editors as with their pens they plough furrows for the planting of Gospel truth and help all our Baptist hosts to keep clean and hold high the banner given us for display, making weak the hands that hold the scissors of reason that are busy clipping the wings of faith—making strong the hands that draw God's bow against the hosts of sin now pressing us hard.

I MAKE A PLEA THAT WE PUT EVERY BAPTIST PAPER WE HAVE IN ALL THE HOMES WE HAVE AND TRAIN OUR PEOPLE TO READ THESE PAPERS. ELSE WE SHALL BE SHAMEFULLY GUILTY IN REACHING MAXIMUM EFFICIENCY; BE GUILTY OF SINFUL SATISFACTION THAT WILL MAKE US STOP AT THE HALF-WAY HOUSE.

WELCOME
U. of K.
STUDENTS
to

Calvary Baptist Church

Rodes and High
Near University Campus

Dr. F. Russell Purdy, Pastor
YOUR HOMEY, CHURCH HOME
in
LEXINGTON

A Personal Testimony

By MARY HELEN CRANDELL
821 South Brook
Louisville, Kentucky

I have been reared in a Christian home, and from my early childhood learned to love God's word.

Some years ago I happened to attend an associational meeting in Warren County. It was while there I became impressed, when a lady (whose name I have forgotten) painted a picture of *Beautiful Garden of Prayer* while a friend of hers sang it. I was so impressed by this picture that I began to think "If others can have Jesus as their Saviour, why can't I? Could I not also enter that Garden of prayer? If only I accepted Christ as my Saviour?" It was an occasion I shall never forget.

It was a few Sundays later when the invitation hymn was sung that I, then a little girl of eleven years, went to the

altar and gave my life to Jesus.

How happy I was that I was saved, that I was among His followers. It seemed that the sun shone brighter that day, the birds sang more sweetly, and I was happy—happy to know that I could sing clearly with all my heart, "I have a Saviour, He's pleading in Glory, and oh that my Saviour were your Saviour too."

This experience has gone with me through the rest of my life. Christ is with me, at home, at work, at Sunday school and church. I am glad to say that I am not one of the many people who have never really entered God's house.

Widow Of H. M. Wharton, Long Baltimore Pastor, Dies In Virginia Camp

Mrs. Lucy Kimball Pollard Wharton, 77, died at Wharton Grove Camp, near Weems, Va., on July 30, and her funeral was held at Baltimore, Md., in a funeral home on August 2. The funeral was conducted by Pastor John Henry Day of the Seventh Baptist Church of that city. Her remains were deposited in the Druid Ridge Cemetery.

Mrs. Wharton was the widow of the late, beloved Pastor Henry M. Wharton, who in other years was pastor of the Brantly Baptist Church of Baltimore for 40 years. She was his second wife, having been married to him in 1893.

She was a native of Baltimore, being a daughter of Mr. and Mrs. James Pollard. Her father was as well known in the legal profession as her husband was in the ministry. Her mother was the former Miss Susan Tyler. She was a first cousin of the late Governor John Garland Pollard, of Virginia, and was related to many of the illustrious Virginia clan which bore that name. She was the author of several books, one of them being "Fruits of the Years," a history of the beginnings of the Woman's Missionary Union.

She is survived by one son, James Pollard Wharton, and two daughters, Miss Marvyn Wharton, of Rappahannock River and Richmond, Va.; and Mrs. Robert R. Shinnick, Muskegon, Mich.

Walter Jacobi Speaks To Business Woman's Federation Tuesday

LOUISVILLE, Ky.—The meeting of the Business Woman's Federation of Long Run Association will be held at 23rd and Broadway Baptist Church, Tuesday, October 5, with supper at 6:15 P. M.

The speaker will be Walter Jacobi, a German Jew, who escaped shortly before the war into Holland, and then went on to Brazil, where in an English-speaking Club, under the direction of the Bagbys he was led to Christ. He is now a student at the Southern Baptist Seminary.

Highlights of the Business Women's Camp at Clear Creek over Labor Day, will be given by a number of members who attended.

Make reservations for supper no later than Saturday, October 2, with circle chairmen.

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**WANTED**—Christian employment, by young woman with 2½ years' experience interviewing people, counselling, writing for press and radio. College graduate; typing and clerical skills. Write RMG in care Western Recorder.  
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Pictures Available

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Several have requested us to provide mats with human interest stories about our State Mission work which can be used in church bulletins. Four different mats with the stories are available free by writing to the Baptist State Board of Missions, 127 East Broadway, Louisville. These will be very helpful in emphasizing State Missions during the month of October.—W. C. Boone.



"ESCAPE" FOR PARENTS MAY NOT BE ESCAPE FOR THE CHILDREN

# Kingdom Facts and Factors

(Continued from Page 6)

Vast local building expansions, numerous institutional enterprises such as hospitals, schools, orphanages are being pushed with enthusiasm and optimism. These involve the accumulation of increasing debts, already estimated at tens of millions of dollars. It has recently been estimated that the obligations assumed by the promoters of institutions and by churches for expansion reach a hundred million. This sort of thing cannot continue without involving us again in discouraging and debasing complications. The fact that the boards of the Convention are prohibited from incurring debt means little for the total denominational program, so long as state and local leaders are free to incur debts and plunge freely into debt. It only places the "Southwide" interests into heavier limits on their work.

## Self-Centered

Some of us are inclined to be much discouraged over the fact that, notwithstanding considerable actual increase in the resources made available for extending the gospel beyond our own borders, it is still true that the expansion of our missions in the non-Christian world is not at all proportionate to the increase in our budgets of various sorts for work in our own home land. The simple, distressing truth is that proportionately we are investing only about sixty per cent as much of our gifts for all religious causes as we were turning in that direction during the depression days and in the earlier years of recovery. We have grown more self-centered and less concerned for the needs of the unevangelized world, so far as this can be gauged by our investments, in foreign missions, than at any time in the last fifty years.

The most distressing feature about this is that most of our leaders seem practically quite indifferent to the situation. Sentimentally and verbally they deplore the situation but immediately they say: "But," and then proceed to advance specious but wholly evasive lines of jus-

tification for continuing as we are going now. "When we get through these necessary tasks, pressing hard upon us just now we shall then be in a position, after a few years, to enter upon a magnificent campaign of world evangelization." Many of the brethren seem wholly to overlook the fact that unless we seize the task in this urgent moment there are not likely to be any years in the future when we can undertake our world-wide obligation.

**We cannot cherish our provincialisms and practice isolation without dooming**

## World Alliance Secretary On The Baptist Hour, Radio Program, Sunday

Dr. Arnold T. Ohrn, Executive Secretary of the Baptist World Alliance, with



Arnold T. Ohrn

headquarters in Washington, D. C., will speak on "The Christian Message for the World Crisis," on The Baptist Hour on Sunday morning, October 3 at 7:30 A. M., Central Standard Time. Dr. Ohrn is just back in the United States after having attended the Executive Committee meeting of the Alliance in London, England. Dr. Ohrn may be heard in Kentucky over station WHAS Louisville, at 7:30 A. M., and Station WSM, Nashville, Tenn., at 8:30 A. M., Central Standard Time.

ourselves to narrowness in vision, poverty in experience, littleness in life. God will not limit himself to any sectional or sectarian division of humanity; nor will the saving Christ allow himself to be bound in the shackles of any self-centered and arrogant group. If we wish to claim our Lord's promise to be with us, we must obey His command to

go into all the world. A stay-at-home religion cannot escape being stagnant. "Building a strong base for world outreach" may easily be a deluding phrase to excuse disloyalty to our Lord and indifference to a lost world. If ever we mean to obey the universal commission, now is the time to do it. It may be now or never. Our God is marching on, marching outward; are we marching with Him?

## The Cover Page This Week

The picture on the cover page this week is a composite group of campus scenes from the various Baptist colleges and schools in Kentucky. The large building on the left is old Giddings Hall, Georgetown College. This building is stately Georgian Colonial architecture at its best, whose wide pediment porch is supported by four columns made of curved brick. These curved brick columns constitute a rare item among buildings of antiquity. Erected in 1840, it is today one of the oldest brick buildings standing in the state.

The building on the upper left corner is that of Bethel Woman's College at Hopkinsville; the top middle, Oneida Baptist Institute; top right, Campbells-ville College; middle right, Administration Building at Cumberland College, Williamsburg; and bottom right, Magoffin Baptist Institute, Sky, Ky.

Each one of these schools has just opened its new fall session with record enrollment.

Pastor J. Cody Stone will be the evangelist assisting Pastor I. H. Ball, Sr., in a revival meeting at the Garfield Avenue Mission, 29th and Garfield, Louisville, during October 4-15. Brother Stone is pastor of the Long Run Baptist Church.

## FORK UNION MILITARY ACADEMY

Christian leadership for the development of strong character, able and experienced faculty for a ready mind, magnificent gymnasium and all sports for healthy bodies and happy spirits. Fully accredited. Highest Gov't rating, R.O.T.C. 16 modern buildings. Separate Upper and Junior Schools. Ages 6-18. Summer School. Students from 20 States. Moderate rates. Catalogue address, Dr. James O. Wicker, President, Box 285, Fork Union, Va.

## Modernfold

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## Baptist Relief Goods Aids Refugees From Communists

SHANGHAI, China—The dramatic story of how Southern Baptist Relief goods were on hand at the right time at the right place during a recent crisis in China is told by Miss Lucy Smith, assistant secretary and treasurer of the Southern Baptist Foreign Mission Board Headquarters staff in Shanghai:

"Some three weeks ago, Kaifeng, an important center in Interior China, was taken by the communists. It was a surprise attack and people had to flee for their lives. We have three large schools there and the boys in the boys' school had to leave without being able to take anything with them. Some of them arrived in Hsuehchowfu and went immediately to our Baptist Mission. How grateful our missionary was to be able to open up a bale of clothing and find it contained boys' clothing, just the thing these boys needed and in addition to the clothing some pencils and notebooks which are very helpful to the boys in their school work. Certainly this came for just such a time as this and all of us are grateful to the Lord and to Southern Baptists for these things."

Do not send gifts directly to the missionaries in China. Ship your goods prepaid to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana, for distribution in the areas of greatest need.

## Baptist Relief Transforms Life For German People

DILLENBURG, Germany — (BP) — "Where was once the spirit of the anti-Christ with cries of 'Heil Hitler' is now the spirit of Christ."

So said a German mother in praising the relief and rehabilitation efforts of Baptists in her devastated homeland. She was talking to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, on a tour of relief work in Central Europe.

Site of the tribute was a rest and recuperation home for mothers and refugees, built by Baptists from a shell-torn building used by Nazis during the war.

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ARTHUR W. GARRETT, Vice-Pres.

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Nearby, at Rebe, was another marvelous example of the conversion of property from bad to good. It was a Baptist youth center, using the buildings of a former Nazi youth camp. In the camp were 50 children, their ages ranging from 5 to 12.

Children are kept in the camp for six weeks, fed an additional diet to give them their minimum need of 2,500 calories daily, and are taught of Christ of whom many have never heard. Fifty per cent of them come from non-Christian homes, and their selection for the camp is based on their physical need.

Dr. McCall's tour of Germany is by auto, and is conducted by Karl Koch, director of relief. Koch is a dynamic, driving man, a former manufacturer. He serves as relief co-ordinator for the 10 districts of Germany, including the Russian zone.

Koch declared that the receipt of clothing and food supplies has been a source of life-saving of many of his people. He rejoiced over news of receipt of 10 tons of relief in Berlin during the course of Dr. McCall's visit. Keen need is still felt for bed linens and men's clothing, he said, together with money to assist in rebuilding and renovating damaged property.

## First Church, Hazard, Celebrates 50th Anniversary

HAZARD, Ky.—The First Baptist Church of this place, W. F. Badgett, pastor, observed its 50th anniversary on Sunday, August 29, 1948. At the morning hour of worship Dr. George Ragland, pastor, First Baptist Church, Lexington, delivered the sermon using the theme, "The Origin and Membership of a New Testament Church."

Following lunch which was served in the dining room of the church, Rev. J. S. Bell of Hindman discussed the theme, "The Minister and His Message." Rev. A. R. Abernathy, Dry Ridge, who was pastor of the local church from 1920-1925, brought a short talk also. Other former pastors present were, Rev. C. D. Stevens and Rev. A. S. Petrey.

The Sunday evening hour of worship was featured by a sermon by Dr. W. C. Boone, General Secretary-Treasurer of the Baptist State Mission Board in Kentucky. His theme was, "The Mission of the New Testament Church."

The local Baptist church was organized August 27, 1898 under the leadership of Rev. A. S. Petrey. There were 17 charter members. The church today has 1,121 on roll. The complete list of pastors in the order of service, is, Rev. A. S. Petrey, S. E. Whipkey, Z. J. Ammerson, Henry C. Combs, A. A. Abernathy, C. D. Stevens, Lewis W. Martin, A. B. Pierce, H. G. M. Hatler, and the present pastor—W. F. Badgett. Previous pastors sending letters of congratulations were, Petrey, Abernathy, Stevens, Martin, Pierce, and Hatler.

## Stewardship And Tithing

(Continued from Page 7)

There are many scriptural reasons for tithing besides the basic one already mentioned. One that appeals especially to the Christian is Christ's commendation of the practice (Matt. 23:23). His commendation is equivalent to a command to those who love Him. Moreover, tithing is a moral duty. It is required by the moral law. Failure to tithe is robbery (Mal. 3:8). Jesus said men OUGHT NOT to leave it undone. Then, tithing offers a fair and equitable plan for supporting the work of God's kingdom in the world. Just as the tribes of Israel supported the Levites and priests with their tithes for their ministry in sacred things in the temple, even so should the gospel ministry today be supported by the tithes brought into the church treasury. "Do ye not know that they which minister about holy things live of the things of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:13, 14). Finally, there is the appeal of grace. If the Jew under law recognized the duty of tithing, surely the Christian under grace will not desire to do less. If he is properly taught he will want to start with the tithe as a minimum and increase his gifts as he grows in grace. Let us resolve to make great progress this year toward the realization of the goal of "Every Baptist a tither!"

## MANPOWER FOR CHRIST

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Visitors Cordially Welcomed

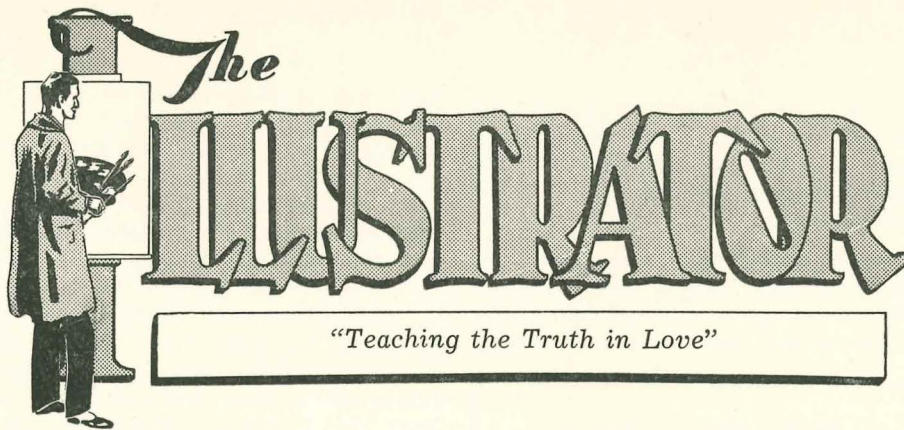
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### Bells of Old

Bells have almost passed out of existence in modern America, but in Europe they are much more common—relics of the days when clocks and watches were unknown and it was necessary to mark the events of daily life. In England, for example, there was an "oven bell," which was rung whenever the lord's oven was ready so that all the tenants who dwelt on his manor might come and bake their bread. Church bells are common in Europe even today, announcing the beginning and end of religious services. In some French villages, a bell was rung each day to announce the dinner hour.

The curfew, which comes from the French words *couvre feu*, meaning to cover the fire, was originated by William the Conqueror in the eleventh century. The ringing of the curfew at eight o'clock was the signal for all people to put out their fires for the night. In a few English towns today, the curfew is still in use as a signal to storekeepers to shut up shop. In America, it is sometimes heard in large cities where it serves as a nine o'clock warning to children under sixteen, who are supposed to be off the street by that time.

The bell in a church in London, is rung only when there is a death among the royal family.

Another famous old English bell is the one at Oxford, which sends out exactly a hundred and one peals at nine o'clock every evening. The number symbolizes the original student body when the university was founded. Its ringing is the signal that the college gates are being closed and all students are expected to be in for the night.—*The Classmate*.

\* \* \*

### Are You Busy Losing a Boy?

The boy was not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Had that been the case, one hundred thousand men would have come to the rescue, if need be. Unfortunately, the losing of the lad was without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireplace and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she left the maid to hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Yes, the church lost him too. Being so much occupied with sermons for the wise and elderly, and having good care for dignity, the minister and elders were unmindful of the feelings of the boy in the pew and made no provision in sermon or song for his boyishness, and so the church and many sad-hearted parents are now looking for the lost boy.—*Child Welfare Magazine*.

\* \* \*

### The Dreamer

I once knew a man who would figure and plan the deeds he intended to do, but when the time came to get into the game, he never put anything through. He would dream with a smile of the after-a-while, and the deeds he would do "pretty soon." He was all right at heart, but he never would start—he never could get quite in tune.

If he would have done half the things he begun, he'd be listed among those of fame, but he didn't produce, so he was of no use—good intentions do not win the game.

It is easy to dream, to plan and to scheme, and let them drop out of sight, but the man that puts through what his dreams bring to view, is the man who does win the fight.—*Edgar L. Jones*.

\* \* \*

### "More Than Conquerors"

Arturo Toscanini, one of the greatest musical directors the world has ever produced, was so nearsighted that he grew weary having to bend very close to his score sheet to play his 'cello. He resolved to memorize his music sheet. Not content with this, he memorized the parts for every instrument in the orchestra and their proper cues.

One night while the orchestra waited in the pit of the opera house in Parma, Italy, for the conductor, word came that the conductor had been taken very ill.

No one knew that Toscanini knew the entire score. Fellow students suggested that he do the conducting.

Although he had never done it before, the cellist calmly mounted the conductor's stand. The audience was amused at the poise of this nineteen-year-old boy, and interested to see what he could do.

He closed the score book and conducted the entire opera from memory.

At the conclusion, he received an ovation from the audience and an appointment as permanent conductor. His cello's bow was replaced permanently by the baton. This nearsighted young musician became the world's greatest orchestra conductor.

\* \* \*

### "Cast Your Bread Upon the Waters. . ."

A wealthy, aristocratic, gracious family in England, many years ago, took the children for a holiday into the country. Their host, a gardener, turned over his estate for the week end to the visitors. The children went swimming in a pool. One of the boys began to drown, and the other boys screamed for help. The son of the gardener jumped into the pool and rescued the helpless one.

Later, the grateful parents asked the gardener what they could do for the youthful hero. The gardener said his son wanted to go to college some day. "He wants to be a doctor," said the gardener. The visitors shook hands on that. "We'll be glad to pay his way through," they said.

When Winston Churchill was stricken with pneumonia, after the Teheran Conference, the King of England instructed that the best doctor be found to minister to the Prime Minister. That doctor turned out to be Alexander Fleming, the developer of penicillin.

"Rarely," said Churchill later, "has one man owed his life twice to the same rescuer."

It was Sir Alexander who saved Churchill in that pool!—*Sunshine Magazine*.

\* \* \*

### The Value of a Smile

A newspaper account recently told the story of a boy who had been struck by the broken end of a live wire, which touched one side of his face, burning and paralyzing it. In court the boy's lawyer asked the little fellow to turn toward the jury and smile. He tried. One side of his face smiled, but the injured side just puckered up in a pitiful contortion. The jury took just twelve minutes to award the boy \$20,000. The amount was thus certified as the legal value of a smile.

If a smile is worth \$20,000 after you lose it, it must be worth that much while you still have it. A friendly smile and a genuine interest in our fellow men are essentials for success in life.—*Mutual Moments*.

# If Our Church Envelope Could Speak

Just as the church bells began to ring out Sunday morning, and I was making myself comfortable with the Sunday paper, I was startled to hear a voice coming from behind a vase on the shelf near my head. I looked around to discover a package of church envelopes. What happened when I picked them up, and how I decided to go to church, you can guess, when I tell you what I heard. For the first time in my life, I heard a church envelope speak!

"Take me out of this book please! It's my turn to go to church—and I can't go unless you take me! . . .

"Wait a minute! I can't go to church empty! I wouldn't be able to look another envelope in the face. . .

"That's right. . . put your contribution inside my pocket. . . Hey! What's that you've put in? A dime? . . . Look here, I'm a self-respecting church envelope, I am not a dime carrier! That church treasurer would have to dig down into the corner to find me. . . and that hurts! . . .

"What should you put in? Well, can't you see I'm just the right size for a folded bill or check? A paper envelope feels much better when he has 'paper money' inside him, you know. . .

"Of course, if you weren't earning anything—or if I belonged to a youngster—I might be proud to carry a coin. But you are *earning* money! And coming from a fine, cozy home, I have certain standards to keep up! Why, last night I saw you give Tom and Mary a dollar, just for 'spending money.' I'm supposed to hold church money—and that's more important than 'spending money.' You get far more benefits from the money you put into my pocket. . . There! That feels better! That bill just fits my pocket. Now, let's go to church. . . Oh! Oh! I feel a bit one-sided! You've filled only **one** pocket—and I have **two**! . . . What's the other one for? Well, that is for **others**. You know as well as I do, our church has a share in Christian work all over the world. . . work in rural areas and big cities here in U. S. and missions, schools and hospitals everywhere. I'd be a poor sort of church envelope to let you forget that!

"Ah! That's good. Now I'm ready for

church! Get your hat! I want to hear the organ prelude. . . and when I hear you sing that opening hymn I'll feel your basso profundo rumbling way down in your pocket. . .

"Know something? When you drop me on to that offering plate, and the usher carries me down front with all the people singing, and the minister asking

## Sunday School Lesson for October 3, 1948

Subject: A Library of Religious Literature

Lesson Text: Psalm 119:97-105;  
John 20:30-31; II  
Timothy 3:16-17

Golden Text: Isaiah 40:8

God to bless me—and I to bless you, too, for bringing me—and when he puts me on the altar I feel thrilled—as if I were

the most important envelope in the world!

"And that's just what I am—the most important envelope in the world. . . I am your church envelope."—*Temple Baptist Messenger, Los Angeles, Calif.*

The annual Bible Conference of the Clear Creek Mountain Preachers' School, near Pineville, was held September 20-23. Speakers for the conference were: Dr. George Ragland, Lexington; Dr. E. B. Crain, Nashville, Tenn.; Dr. W. H. Horton, Mayfield; Rev. Joe Strother, Johnson City, Tenn., and Mr. George E. Hays, Jr., Louisville. The music was directed by Rev. Lyman S. Allen, Henderson. Dr. L. C. Kelly is president.

## REMEMBER:

**Annual Home-Coming Day**  
**Latonia Baptist Church**  
Covington, Ky.

All present and former members  
are cordially invited.

# Every BAPTIST a TITHER



## WHAT IS IT?

### EVERY BAPTIST A TITHER is a slogan

The world owes much to slogans. Businesses have been built and victories have been won with them. Baptists owe much to slogans: "A free church in a free state." "A regenerated church membership." "Debt-free in '43," etc.

### EVERY BAPTIST A TITHER is an objective

This is not just an ideal to be talked about but a definite objective to be striven for and reached.

### EVERY BAPTIST A TITHER is a program

Like the Hundred Thousand Club and other successful projects, it is a program that breaks down "impossibly large objectives" into units that can be grasped easily by the individual Christian; it begins where the people are and provides workable steps for reaching the ultimate objective.

### EVERY BAPTIST A TITHER is a prophecy

Is it too ambitious to suggest that every Baptist be Christian? Under God, may not the words "Every Baptist a Tither" be a prophecy of things which shall shortly come to pass?

# EVERY BAPTIST A TITHER



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